settlement of pro-British Jews in Palestine, while her connexion with Zionism established for her a moral claim to the administration of the country. Nor were the Jewish sympathies, gained all over the world by the Balfour Declaration, a negligible factor, either in 1917 or after. But perhaps more important than any political considerations were humane and religious motives. Many people in Great Britain, and foremost among them Mr. Balfour, thought it only just that when so many oppressed nationalities were granted independence, the claim of the Jews should also receive attention, and that amends should be made for old wrongs inflicted on them. Moreover, many pious Christians in Great Britain,, of the highest intellectual standing, believed, like the Jews, that the words of the Prophets must be fulfilled in the return of the Jews to Palestine. English literature of the past two centuries contains many references to that idea, which was most clearly stated in a now forgotten book, published anonymously in London in 1753,[1] when the naturalization of the Jews in England was discussed. The author writes:

> … I shall endeavour to prove from the Prophets .. . that the Jews are to be collected into a body again, and restored to their own country, and settled therein as a State once more after having been induced to come into some certain method of serving God, in a

manner agreeable to Him. . . . I shall endeavour to prove from the same authority that the British Isles are to be the country, to which, the Jews will owe their collection, restoration, and settlement above-mentioned. . . . I shall endeavour to prove [from the Prophets and "the prophecies of Jesus of Nazareth and His Apostles"] . . . that the collection and restoration of the Jews . . . so far from injuring the inhabitants of Great Britain . . . will be a great means of securing their own liberties and completing their own happiness.

Similar ideas were voiced in the nineteenth century. In *Tancred* (1847) Disraeli expressed his hope for the return of

[1] *Reflections on the Past and Present Slate of the Jews* (London, 1753), p. 4.